Being's Self-Expression: The Nature of Reality and Temporal Unfolding Introduction

Introduction

To understand reality, we must begin with its most fundamental characteristic: Being's engagement with its own nothingness. This engagement is not between two separate things but rather Being encountering its own nature as sunyata - the groundless ground, the emptiness, from which all manifestation emerges. Understanding how Being expresses itself through this engagement reveals the nature of reality, phenomena, and the unfolding of temporality. The Ego, the so-called "I-maker", is a way of being and will be referred to with "it" but is not a thing in the standard sense of the word, being more like a process than an object.

I. The Fundamental Nature of Reality

Reality is characterized by absolute impermanence. This impermanence is not a quality that things possess but rather the very nature of Being itself. Nothing persists, nothing maintains identity, nothing achieves completion or fullness. This impermanence is not a flaw or limitation but rather the expression of Being's fundamental nature as sunyata.

Being is perpetually engaged with its own nothingness. This engagement is not between two separate things but rather Being encountering its own nature. In this encounter, Being expresses itself through a constant process of arising and passing away. Each expression falls away in the very moment of its arising, revealing the fundamental emptiness at the heart of all manifestation. This does not mean "subjectivity" or "objectivity" since we are talking about engagement, involvement -- primarily, Being's involvement with its own being in the Ego, i.e., the "space" in which nothing allows for the emergence of phenomena.

II. Being's Self-Expression

Being expresses itself through its engagement with its own nature as sunyata. This expression occurs through a kind of inherent "manipulation" - a stretching or warping beyond itself within itself. This stretching is not performed by any agent but is simply how Being manifests in its engagement with nothingness.

The manipulation occurs because Being, in its absolute impermanence, must "grasp" itself to create any semblance of stability or manifestation. This grasping is not performed by anything but is simply how Being maintains any appearance at all. The grasping creates an elastic stretching of Being beyond itself - not beyond in a spatial sense but in the sense of Being extending past its own immediate falling-away. This stretching creates what we might call an ekstasis - a dynamic tension between Being's stretch and its fundamental impermanence. This tension is not held by anything but is simply the way Being manifests in its engagement with

nothingness. The tension allows for the appearance of phenomena while simultaneously revealing their fundamental emptiness.

III. The Point of Engagement: The Nature of Ego

What we call "Ego" is merely the point where Being engages with its own nothingness. It is not a thing, not an agent, not a subject, but simply the "unreal center," an open, empty hole, around which Being's manipulation of itself occurs. It is, in essence, sunyata. There is no Ego that performs actions or possesses qualities - it is simply the site, the way of being, where Being's self-manipulation takes place.

At this point of engagement, Being gathers itself together. This gathering is not performed by anything but is simply how Being manifests in its encounter with its own emptiness. The gathering creates apparent stability not through any agent's action but through Being's stretching beyond its own immediate falling-away. Being is always deferred around about this nexus because it is an "unreal" center, there is nothing-there for Being to actually be aside from what it is itself.

IV. The Emergence of Phenomena and the Role of Remnants

Phenomena are not independent things but rather the manipulations, the warped articulations, of Being beyond itself in itself. They emerge at the point where Being engages with its own nothingness (what we call Ego), but this emergence is not caused by anything - it is simply how Being expresses itself through its self-manipulation. These manipulations appear as stable things only because Being stretches beyond its immediate falling-away, becoming "attached" to certain expressions and densities.

This creates apparent permanence not through any agent's action but through Being's own grasping of itself. The stability is entirely illusory - there is nothing actually stable or permanent - yet this illusion is how Being manifests itself through its engagement with sunyata.

The apparent stability of phenomena is further reinforced by what we can call "remnants." These remnants are not singular but form a network. When Being "passes" into and through Ego, being is stretched and pulled so that what is entirely impermanent appears permanent. The permanent takes the character of a remnant and serves a point that continually points the way. The density of a phenomenon is given by the density of gathering of being that brings that phenomenon forward. These dense remnants hold their density through the potentiality to bring forth what gathers about it to bestow it with such gravity and density.

These remnants are traces of Being's self-manipulation, echoes of its stretching beyond itself. They are not "things" in themselves but rather patterns of density within the flow of Being. Each remnant holds a certain gravity, a potentiality to gather more "being" around it, thus creating a sense of continuity and stability. Remnants are not singular but rather form a network. This network allows for remnants to hold being in a permanence that is "unreal". The remnants forming the network create permanence by having a relativity to potentiality -- being able to

perpetually step forward through the way in which what gathers about them is all drawn together about the dense point that they form.

V. Temporal Unfolding as a Function of Being's Self-Manipulation

Temporality emerges from Being's engagement with its own nothingness through the way of being we are calling Ego. This is not a process directed by anything but simply how Being manifests through its self-manipulation at the point we call Ego.

The "past" emerges from Being's grasping of itself, manifesting as the network of remnants. These remnants are neither gone from the present nor present as themselves for the way they presented forth in their actual presenting forth (stepping forward). They are the lingering traces of Being's manipulation, providing a sense of continuity and history, though this history is ultimately illusory.

The "present" is not a moment in time but rather the point of Being's engagement with its own nothingness, existence itself. It is where Being's self-manipulation occurs, creating the appearance of stability through its elastic stretching beyond itself, and where phenomena gather about the ever-deferring "unreal" center they themselves form out of Being expressing the being of sunyata. It is the dynamic nexus where the ongoing process of manifestation unfolds.

The "future" emerges from Being's constant opening to new manifestations. This opening is not created or maintained by anything but is simply how Being expresses itself through its engagement with sunyata. It is the realm of possibilities that are always unfolding in the "space" of sunyata, the nothingness that enables being to be.

VI. The Unity of Manifestation and the Illusion of Self

All of this - phenomena, temporality, experience - emerges from a single movement: Being's engagement with its own nothingness. There is no separate agent directing this process, no subject performing actions, no consciousness creating experience. There is simply Being expressing itself through its manipulation at the point we call Ego.

This understanding reveals that what we typically think of as consciousness, self, or experience is simply the way Being manifests through its engagement with sunyata. There is no separate experiencer, no independent subject - there is only Being expressing itself through its own self-manipulation. The nexus of this network, the Ego, consciousness, is an open, empty hole because it is just plainly sunyata.

Conclusion

This understanding fundamentally reshapes how we think about reality. There is no separate self, no independent consciousness, no autonomous agency. There is only Being expressing itself through its engagement with its own nothingness. What we call Ego is merely the point where this engagement occurs, not an entity or agent that performs actions.

Understanding this means recognizing that all apparent stability, all seeming permanence, all apparent subjecthood is illusory. Yet this illusion is not a mistake to be corrected but rather how Being manifests itself through its engagement with sunyata. The path to understanding lies not in trying to find some stable reality behind appearances but in recognizing how Being expresses itself through its own self-manipulation at the point we call Ego, recognizing that the fundamental being of reality is impermanence.

Deductive Chain of Reasoning Defining the Nature of Fundamental Reality, Being, Consciousness, Phenomena, and Temporality

I. Premise: The Nature of Fundamental Reality

- P1 (Fundamental Premise): The fundamental nature of reality is sunyata (emptiness, void, nothingness). This is not a void in the sense of absolute nothing, but a "groundless ground" - a dynamic emptiness that is the source of all manifestation.

o Justification: This is presented as an axiomatic starting point, similar to a fundamental principle in a logical system. It's a foundational assumption based on insight or understanding derived perhaps from contemplative practices or metaphysical inquiry (drawing inspiration from Buddhist philosophy).

- P2 (Implication of Sunyata): If sunyata is the fundamental nature of reality, then absolute impermanence is the fundamental characteristic of Being. Nothing can have inherent existence, independent identity, or lasting stability.

o Justification: If the ground of being is emptiness, then nothing can be truly separate or self-contained. All phenomena must arise from and dissolve back into this emptiness, implying constant change.

- P3 (Nature of Being): Being is in a perpetual state of engagement with its own nothingness (sunyata). This is not an interaction between two separate entities but an inherent dynamic within Being itself.

o Justification: This follows from P1 and P2. If Being's nature is sunyata, then its activity must be understood in relation to this emptiness. This "engagement" is the dynamic interplay between manifestation and the groundless ground.

II. Deduction: The Mechanism of Manifestation

- D1 (Being's Self-Expression): Being expresses itself through a process of "manipulation" or "stretching" within itself, arising from its engagement with sunyata.

o Justification: This is deduced from P3. Since Being is not static, its engagement with emptiness must involve some form of activity. "Manipulation" is a metaphor for this inherent dynamism.

- D2 (The Need for Grasping): Due to its impermanence, Being must "grasp" at itself to create any semblance of stability or manifestation.

o Justification: This follows from P2 and D1. If Being is inherently impermanent, then any appearance of stability must be a result of a dynamic process that counteracts the constant flux, even if momentarily.

- D3 (Ekstasis and Tension): This "grasping" creates an ekstasis, a dynamic tension between Being's inherent impermanence and its stretching beyond its immediate falling-away.

o Justification: This elaborates on D2. The "grasping" is not a static hold but a dynamic tension, a stretching that creates the appearance of stability while still being rooted in impermanence.

- D4 (Introduction of Ego): Ego is defined as the "point" or "locus" where Being engages with its own nothingness. It is not a thing, entity, or agent, but an "unreal center" or a "way of being," synonymous with sunyata itself.

o Justification: This introduces a key term. Ego, traditionally understood as the ego, is redefined here as the dynamic process of Being's self-engagement. It is not separate from Being but the very site of its self-expression.

III. Deduction: The Nature of Phenomena and Remnants

- D5 (Phenomena as Manipulations): Phenomena are not independent entities but "manipulations" or "warped articulations" of Being, arising from its self-expression at the point of Ego.

o Justification: This follows from D1 and D4. If Ego is the locus of Being's self-expression, and this expression is a form of "manipulation," then phenomena are the result of this process.

- D6 (Illusory Stability): The apparent stability of phenomena is an illusion created by Being's stretching beyond its immediate falling-away.

o Justification: This combines D2, D3, and D5. The "grasping" and ekstasis create the illusion of stability, even though the underlying reality is impermanence.

- D7 (Introduction of Remnants): "Remnants" are introduced as traces or patterns of density within the flow of Being, resulting from its self-manipulation.

o Justification: This elaborates on D6, providing a mechanism for the illusion of stability. Remnants are the lingering effects of Being's "grasping," creating a sense of continuity.

- D8 (Network of Remnants): Remnants are interconnected, forming a network that contributes to the overall appearance of a stable reality.

o Justification: This expands on D7. The interconnectedness of remnants creates a more complex and robust illusion of stability than isolated remnants would.

- D9 (Density and Potentiality): The "density" of a remnant is related to its potential to gather more "being" around it, thus reinforcing its apparent stability.

o Justification: This explains how remnants maintain their influence and contribute to the ongoing process of manifestation.

IV. Deduction: The Nature of Temporality

- D10 (Temporality as Emergent): Temporality (past, present, future) emerges from Being's engagement with its own nothingness at the point of Ego.

o Justification: This follows from D4 and the dynamic nature of Being's self-expression. Time is not a fundamental reality but a consequence of Being's activity.

- D11 (Past as Remnants): The "past" is constituted by the network of remnants, the lingering traces of Being's self-manipulation.

o Justification: This connects D7, D8, and D10. The past is not a separate realm but the accumulated effect of remnants within the ongoing flow of Being.

- D12 (Present as Point of Engagement): The "present" is the dynamic point of Being's engagement with sunyata, the locus of Ego, where the ongoing process of manifestation unfolds.

o Justification: This follows from D4 and D10. The present is not a static moment but the active site of Being's self-expression.

- D13 (Future as Potentiality): The "future" is the realm of possibilities inherent in sunyata, the openness that allows for new manifestations to emerge.

o Justification: This follows from P1 and D10. The future is not predetermined but arises from the inherent potentiality within the groundless ground.

V. Conclusion: The Unity of Being and the Illusion of Self

- C1 (Unity of Manifestation): All phenomena, temporality, and experience are manifestations of a single, unified process: Being's engagement with its own nothingness (sunyata).

o Justification: This is the culmination of the entire deductive chain. All aspects of reality are traced back to the fundamental dynamic of Being's self-expression.

- C2 (Illusion of Self): The sense of a separate self, agent, or experiencer is an illusion arising from the misidentification of Ego as an independent entity.

o Justification: This follows from D4, D5, and C1. Since Ego is not a separate entity but the locus of Being's self-expression, the sense of self that arises from it is not ultimately real.

- C3 (Implication for Understanding): True understanding involves recognizing the illusory nature of stability, permanence, and separate selfhood, and realizing that reality is a dynamic process of Being's self-expression through its engagement with sunyata.

o Justification: This is the ultimate conclusion, drawing out the implications of the entire deductive chain for our understanding of reality.

Critical Considerations:

- Axiomatic Starting Point: The entire logical chain rests on the initial premise of sunyata as the fundamental nature of reality. This premise is not empirically verifiable in a conventional sense but is presented as a foundational truth.
- Metaphorical Language: The use of terms like "manipulation," "stretching," and "grasping" are metaphorical descriptions of a process that is ultimately beyond conceptual understanding. These metaphors should not be taken literally.
- Potential for Circularity: The argument could be seen as circular in that it defines Ego in terms of Being's engagement with sunyata, and then uses Ego to explain the manifestation of phenomena from sunyata. However, this circularity might be inherent in trying to describe a non-dualistic reality using dualistic language.